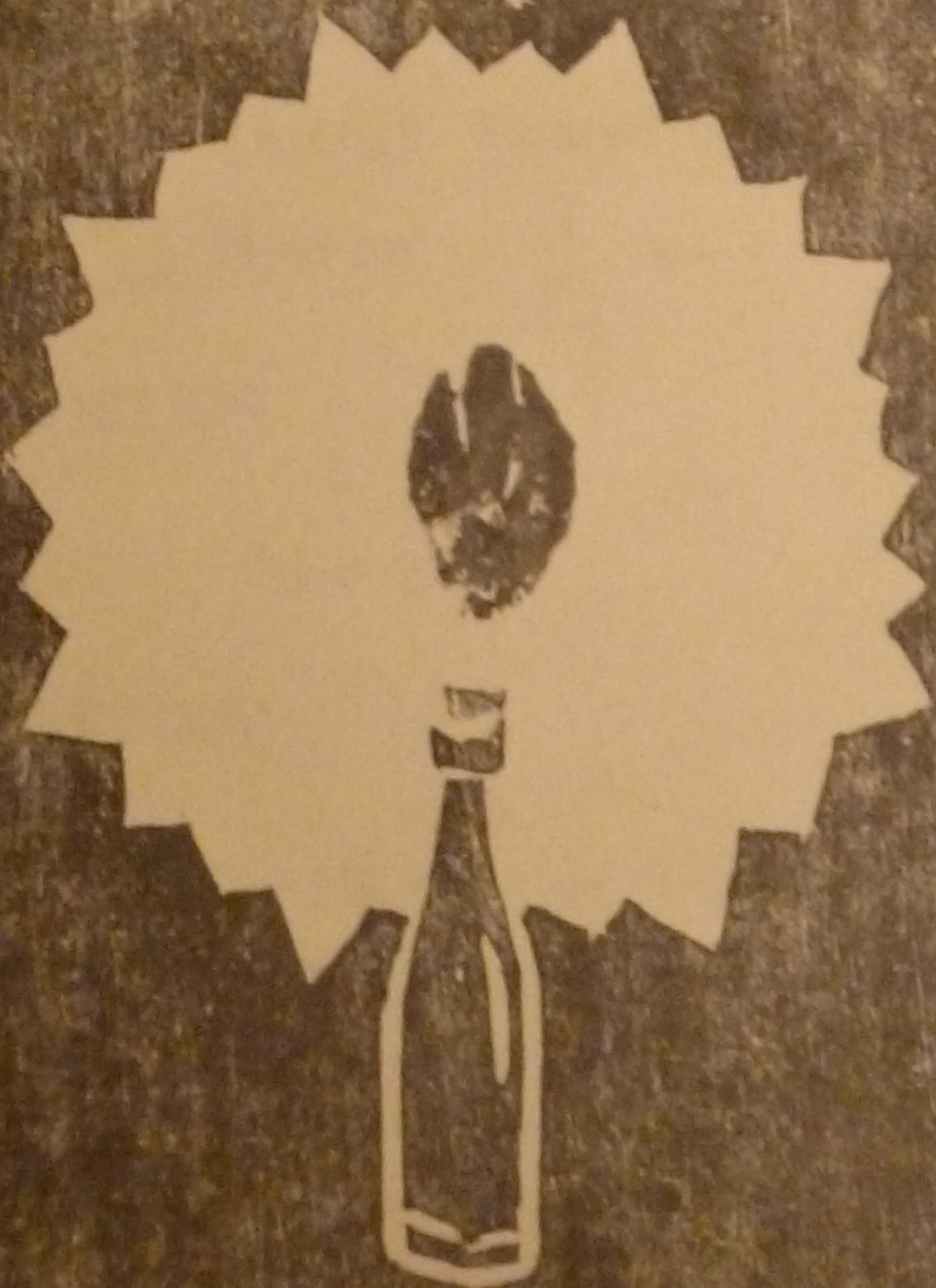


JUNE
1965

FLAMBEAU

QUARTERLY MAGAZINE

*Published by
The Kingstown Study Group
Saint Vincent.*



50c.

"FLAMBEAU"

QUARTERLY MAGAZINE

"Instead of cursing the darkness one lights a candle"

No. 1

—

JUNE 1965

CONTENTS

EDITORIAL 2

ARTICLES

Random Reflections on St. Vincent. ... 3

Education in St. Vincent ... 9

Some Aspects of Scientific Philosophy ... 13

The Democratic Process and the single Party in the new states 19

He Defended Euro-American Imperialism and Exploitation 25

The Guianese situation ... 27

POEMS

Hairoun ... 12

Nowhere was a light ... 14

'The unhappy Happy' ... 20

Through Tainted eyes ... 24

Hold on ... 21

FICTION

"Selavoy" 17

REVIEW

The Children of Sisyphus ... 30

PRINTED BY THE "MODEL PRINTERY", SHARPE STREET, KINGSTOWN,
AND PUBLISHED QUARTERLY BY KINGSTOWN STUDY GROUP, ST. VINCENT.

EDITORIAL

There is an old Chinese saying, that the longest march must begin with a single step. It is the compulsive urge to attempt this initial groping and tentative step that has provoked a group of young Vincentians, in December last year, to band themselves into the Kingstown Study Group to make this pioneering effort in what they believe is a collective thrust forward. The constitution of the group, *inter alia*, spells out its aims thus:—

1. To study the social, economic and political problems of St. Vincent and the Caribbean area.
2. To converse on religious and philosophical questions.
3. To discuss broader international issues.
4. To criticise literary works, particularly West Indian writings.
5. To publish a Quarterly which embraces articles on the above done by members as well as guest articles by experts and sympathetic Vincentians abroad.

From its inception the Group has been meeting at regular bimonthly periods at which papers have been read and followed by lively discussions. The collection of the papers presented to date forms the core of the present issue.

In making our public debut in the form of a Vincentian magazine we are counting on the support and co-operation of every citizen who wants to see his country shake off its lethargy and begin the slow, feeble, step forward. We called our magazine "FLAMBEAU" because of the nativeness of the name—the torch which lit our ancestral way in those benighted days of slavery. We hope that our "Flambeau" proves the literary illumination whose glow blazes the path to mental emancipation.

We have no editorial policy as such, unless it is to expose all sides of a question to a fair hearing. We have no set line to plug other than to elicit all that is good and promising in the Vincentian personality. Our sole aim lies in the persistent pursuit of an elusive truth and, to this end, we set as our target the unlocking of human minds which, like parachutes, function only when they are open.

In deprecation of the paralytic inaction and supineness which stricken those of our number who should be making a positive contribution to our community, and to those others whose approach is characterised by a despondent negativity and olympian aloofness, we have taken as our motto "Instead of cursing the darkness, one lights a candle".

We have kindled the light which we now call on you to help keep aflame with the fuel of enthusiasm and appreciation and pride. "Flambeau" burns bright, burns low, flickers, or goes out according as you will let it. For "Flambeau" is you.

Little as dog-flea be, him make big man jump.

Random Reflections On St. Vincent

By A. F. IDIOT

Editorial Note:

This article has been submitted by a Vincentian studying abroad. The article is a veritable hodge-podge as it embraces within the compass of a few pages a panoramic view of St. Vincent which takes the economic, social, political and cultural aspects in one absorbing glimpse. We believe that it is a sad commentary on, and confirming testimony to, the inbred and stultifying climate in which we have to operate in a face-to-face society that the author has asked us to keep his identity hidden for obvious reasons. Hence the nom-de-plume.

I do not propose to indulge in the vituperative writing that so often appeals to Vincentians. But rather an attempt will be made to look objectively at some of the problems facing our community. My text is taken from a speech entitled—"Hopes and Fears for the West Indies", by Kenneth Boulding. Boulding's credentials for indulging in prophecy about the Caribbean are impressive. He has been a Professor of Economics, in U.K., at U.W.I., and is now in the U.S. Moreover, his predictions about these islands have often turned out to be accurate. This is not surprising since they are based not on so-called divine revelations but on cool analysis of certain trends within the country.

Boulding makes two predictions about the West Indies, the one optimistic, the other pessimistic. He feels the pessimistic prediction is the one relevant to the small islands. It goes like this—"With unrestricted population growth, no emigration, farms became subdivided and the land will be cultivated intensively, there will be less and less opportunity for it to rest and it won't be long before the rains wash all soil down into the Caribbean. This is the process that has produced the barren hills of Haiti on which over 3,000,000 people scratch one of the poorest existences in the world. The end product will be famine and social collapse". Boulding then goes on

to make an important proviso arguing that under wise leadership a people can see where certain trends will tend to lead, and with a certain self-conscious determination come to grips with their situation.

In St. Vincent's case, Boulding's remarks have to some extent left the realm of prophecy and are on the way to becoming accomplished fact. O'Loughlin report on St. Vincent begins with the doleful comment—"It must be admitted that the economic progress of this territory in recent years has been depressing." Anyone who has heard O'Loughlin speak realizes that her fears for St. Vincent are much more acute than her written words indicate. Comparative figures of the total Domestic product per head of population in the smaller islands indicate that the island is probably the poorest in the Caribbean and has only been marking time in the recent past.

Boulding is not correct in assuming that subdivision of land and failures to rest land must necessarily lead to erosion. In fact fertilizers can always take the place of fallowing. The problem in St. Vincent would seem not to be mainly that it cannot produce, but rather it cannot get markets for what it produces. In fact, most economists in the small under-developed countries have come to the conclusion that the small size of the local market and the difficulties in finding markets abroad, are the limitations on the rates of economic growth in these territories. This explains why so many Common Markets are springing up all over the place; why Williams has been talking of a Caribbean-wide Common Market and closer trade links with Surinam and Netherland Antilles; Why Jamaica and Windwards are warring over Banana Market in U.K. It is instructive to note that countries with greater handicaps than our own have successfully

embarked on Common Market Schemes. Central America and Malaysia are good examples.

Boulding's point on population and migration deserves careful attention. Most Vincentians know that St. Vincent has the highest birth rate in the Western Hemisphere, if not in the world. For every 1,000 Vincentians 40 more are born annually, but since 10 of every 1,000 die and 12 of every 1,000 go away every year, it means the number of people in St. Vincent were not increasing by 40 for every 1,000, but 18 for every 1,000. Migration has so far provided a safety valve for us. But now the migration outlets are closing on us. They have banned us from U.K. and the work-permit demanded by the Trinidad Government has virtually the same effect. The result of all this has already started to become evident. In 1963 our net reduction in population due to the emigration was 639 as compared with an average of 1200 in previous years. The solution to this problem will have to be Birth Control. Emigration even if it were possible, is never a good solution to population problems. Discussion of this subject would take a long time and ought to be dealt with in a separate article.

I do not agree with Boulding when he predicts famine. The problems that will spring from over population do not include naked starvation. There are two reasons for coming to this conclusion: (1) The gifts of nature, breadfruit, mango, banana, fish are too abundant in St. Vincent for lack of food to be a very serious problem.

(2) Further, the rich countries of the world are producing far more food than they can consume. It has been estimated that if the United States is to stop producing surplus food she will have to decrease her cultivation by 64 million acres. Australia, Canada, New Zealand and Argentina and France are faced with a similar situation. Moreover, I believe we are entering an era when agriculture as a producer of food will be superseded by petrochemicals photosyn-

thesis and the like, so that if we do not produce enough food to feed ourselves we can at least get some for nothing from the rest of the world. I believe we already get free biscuits and milk through the United Nations.

In St. Vincent the problem is likely to be malnutrition rather than no nutrition. I suspect that malnutrition is already a problem particularly in the rural areas. Perhaps malnutrition is in a sense worse than no nutrition. For if people were actually starving we would long ago have been forced to be more realistic about our population problems. Man does not live by half-a-loaf of bread or even by a whole loaf alone. It is when attempts are made to lift the standard of living above subsistence level, when we endeavour to provide education, health facilities, housing for all; it is then that our population explosion makes all our efforts look like so much 'ole mas'. I am sorry that Dr. Cyrus cannot get a new hospital or all the facilities he wants in the old one. But any Government, Labour or P.P.P. will be hard-pressed to provide primary education for all children in St. Vincent and still find funds to improve health facilities. I suspect that the Colonial Office is aware that it has to keep on giving grant-in-aid to St. Vincent or half the children will have no schools to attend. The amount a Government has to spend on education depends directly on the rate of population growth.

I want now to turn to the second part of my text—Boulding's proviso. He says in the past wise leadership had made situations that often seemed hopeless turn out to be not so bad after all. I believe the History of St. Vincent demonstrates this. In 1897, we were written off by most people. Sugar prices had fallen and Porter and the others big estate owners had closed down most of their sugar business. They had attempted to grow arrowroot but over production had led to a fall in prices. Most of the coloured people had refused to try with the land under the existing conditions and were fleeing to Venezuela and

Trinidad! To make bad matters worse a flood perhaps like Noah's, had come to finish us off once and for all. But we are still going today. If I were a Minister of religion, I could explain it by saying that it was simply the grace of God and the all-availing Blood of Jesus. But as we are interested in a more earthly and rational approach to the problem, I must look a little further. It was definitely not the politicians who saved the day. They were all white planters. MacDonald, Hazell, Alexander, Coull and Simmonds, who could see no further than their run-down sugar estates. It was men like Sir Daniel Morris, N.W. Sands and Sir Francis Watts who put the island on its feet again. After the Royal Commission had recommended land Redistribution and the setting up of the Department of Agriculture, these gentlemen took over as officers of the Department. They not only assisted in the land distribution but instructed the then Agricultural workers in methods of producing new crops, and helped them find market for them. Before the Cotton Ginney was destroyed it stood as a monument to their effort. In this age of anti-colonialism I want to go against the grain and say that the early efforts of these Englishmen go a long way in explaining the superiority of our small farmers when compared with those of the other Eastern Caribbean Islands.

Part 2

But all this is by the way. The importance of leadership needs no more emphasizing. What is more relevant is a tentative explanation as to why we encounter leadership problems. Let us start at the political level. In St. Vincent very few people can take an active part in politics. The Planters, (Vincentian-white), some of whom names can make a worthwhile contribution are ruled out as people who are still connected with our sad past. They cannot win a seat in any election. If they are nominated they become tools of the elected majority and cannot

give of their best. In St. Vincent the middle class is very small, comprising mainly Civil Servant, Teachers, a few Business people, a few Professional men and a few farmers. The Civil Servants and Teachers, the most numerous group, are forbidden to take an active part in politics. Most of the big businessmen forbid their employees to take part in political activities. The result is that political activity which is of crucial importance, is left to very few people some of whom have neither the capacity nor the integrity to hold political office. The rules of the game are such that people who take an active part in politics must live by politics. This is dangerous, for political man in St. Vincent then has to be looking at two objectives which may at times conflict—his own welfare and that of the island as a whole. It is only natural if your livelihood depends on winning at the polls, or holding a ministry, that you take all precautions good or bad to stay in office. Or if you feel you might lose, the best thing is to get all you can while the going is good.

In Jamaica and Trinidad the situation is somewhat different. The Middle classes in those territories are bigger, absolutely and relatively, than St. Vincent's. Moreover, in Jamaica teachers are permitted to seek election at the polls and if they fail to return to their jobs without loss of service. Hence it is not surprising that many of the more able politicians in that island come from school-room. Recently it had been proposed that Trinidad follow the same pattern. In the French territories Guadeloupe and Martinique, neither Civil Servants nor Teachers are barred from politics. It is difficult to prove that they have suffered for it. We in St. Vincent have simply followed the United Kingdom pattern without checking to see if the assumptions underlying the British pattern are in fact valid in St. Vincent.

But even if the existing conditions bar most Middle class people from taking part in politics, I believe they can do

much better than they are doing at the moment. Luminus in an article in the Vincentian not too long ago described the Middle class in St. Vincent as inarticulate and smugly complacent. He then went on to show how difficult it is for Democracy to survive in those conditions. I will not go over that ground again. Most Middle class people here are interesting in four things :- (a) Alcohol, (b) Sex, (c) clothes, (d) Religion. This is probably due to (i) our heritage, (ii) the very limited number of pursuits people can follow in their leisure time. Let us take our Heritage first. Imagine this island a couple of decades ago, and what do we see? A lot of black people whose cultural past had been systematically destroyed, who can neither read nor write, and whose communication with the outside world was extremely limited. They had to imitate somebody and that somebody could only be their white superiors. And who were these superiors but the dregs of English Society trying to amass a fortune before returning to England! Dissolute before they left England, they came to St. Vincent to find they had rum slave-women at their disposal. They set the pattern and create the tradition. And once the tradition had been created it was difficult to depart from it. For departure from tradition demands thought, and most people will die rather than think. A similar argument applies to clothes. My great-grand father could not afford to imitate tattered finery of his masters on earth, but he contented himself by singing in his spirituals about putting on shoes and walking all over heaven when he died. His descendants however, found it possible to obtain clothes on earth, and they are still in the process of showing they can dress up and walk all over the place. I have used clothes as the example, but the argument probably extends to all material things. Religion shall be dealt with later. Let us move on to the second reason. In St. Vincent if you do not spend your leisure and money on rum, sex and clothes there are few other opportunities for

spending it. Let me make myself clear on this point I am not saying rum, sex clothes and religion are not important. In fact Freudians believe that sex is the motive power in men's lives. And many religious people believe we were put on earth merely to prepare to go to heaven. Being neither a Freudian nor a religious fanatic I am trying to explain why we spend so much time on these subjects and so little on others. Many people could not develop the cinema going habit. For one thing there are few cinemas in the rural areas, and further one person or a group of persons had a monopoly on cinemas in St. Vincent, and like most monopolist tended to exploit consumer.

Population has been increasing but the facilities for playing games have been decreasing. The number of parks and lawn-tennis courts has fallen over the years. In the rural areas the only game that is played is cricket. It is no wonder the rural birth-rate far exceeds the urban. Sometimes I wonder if it does not occur to our people that there is a tendency for the absence of games facilities and the rate of population growth to vary directly. And now Religion. If our ancestors did not want to heed the example set by their white masters they could follow the ministers and their teaching. Some of them in fact did this. Today many Vincentians who do not spend most of their time on rum and sex are religious people. This is not bad. (i) It ensures them happiness in the hereafter. (ii) It prevents them from indulging in activities which often lead to dieties, liver-complaints and runaway population growth. (iii) It provides them with a means of escape, from poverty, depression and other such problems. The danger is that some people many of whom come from the Middle class have taken religious practices to extremes. They forbid their children to play games on Sundays; forbid them to go to fetes, sometimes even to cinema; foster in them the idea that sex is a dirty thing. They do not seem to realise they are forbid-

ding the children to be human. In a society where outlets for disposing of leisure were already limited parents were imposing further limits, and the result has been that the children often became maladjusted and lunacy sometimes followed.

A lot of time has been spent discussing the limited opportunities for putting leisure to some constructive use in St. Vincent. This is necessary since it is unscientific to condemn people without looking at the handicaps under which they labour. I now want to condemn the Middle Class for its failure to read. If you go to most Middle Class homes in St. Vincent, books-outside the children's school books, are few. If there are any magazine or newspaper they are cheap American propaganda stuff and sensational regional newspapers which so far from being models of journalism can justifiably be termed scandal sheets.

If you were to ask the Librarian the extent to which the adults in Kingstown use the Library facilities the answer would prove to be most disheartening. The decrepit state of the interior of the building is evidence that few people go in there. They do not go there, and so they do not know about it.

Most children in St. Vincent cannot write a good essay. No teacher can instruct a child so that he or she writes consistently good essays. The most a teacher can do is to draw the child's attention to the rules of Grammar. Good essay-writing comes from wide reading. Reading is a habit that grows on you. If a child is born in a home where reading is the order of the day the child soon picks up the habit. In other words the inability of Vincentian children to write good essays is an indirect reflection on the amount of reading done by the parents.

But why should Vincentians read more? Knowledge is a crucial factor in effecting change. If you live in a community where things are happening every day, experiments are being carried out, frontiers of knowledge being forced back and where there are other media of com-

munication, then reading is not so very crucial. But if you live where nothing happens except tomorrow succeeding today, then you can only participate in a wider world by (a) Reading, (b) Travelling. Most Vincentians cannot afford to travel widely or frequently. Hence our failure to read has had the following effects :-

- (1) We have a narrow and conservative outlook.
- (2) There is a claustrophobic absence of privacy in the island as a whole.
- (3) Ignorance tends to make the island a museum piece for the preservation of archaic distinctions.

Let me give some illustrations of what I am talking about.

Compton writes that Vincentians are selfish. I believe we are talking of the same phenomena. Here everybody tries to preserve their own little corner of the boat without at the same time noting that the bottom of the boat is falling out. Take Customs Union. Some business men are against it. They fear their commission will be drastically reduced. They do not see that economies of scale are making small islands anachronistic and that territories much larger than St. Vincent are forced to integrate economically with other territories. As a small island by itself St. Vincent cannot survive so we have to hope that by starting with Custom Union in the little Eight we may eventually become part of a Caribbean-wide economic community. Perhaps only when this is achieved will Jamaica and Windwards not have to fight to see who can give away most of their labour to the English consumer. Perhaps only then will there be some stability in the market for our pigs and potatoes in Trinidad. Our business men must realise it is only in so far as we can sell what we produce that can we provide them with opportunities for importing goods and putting margins on them.

Illustration two. I have talked with several of the so-called Senior Citizens in our community. Too often their reply to any suggested change is 'but this was

not done in grandfather's or father's day and grandfather and father were giants." In fact the sentence in inverted commas are the exact words of a former chief Secretary. With all due respect to father and grandfather (God rest their souls) they lived in an age when it was not necessary for Vincentians to think. They had a benevolent dictator in the Colonial office to do this for them. Earlier in this article, reference was made to the great work done by Sir Francis Watts and others. This is crystal clear illustration of what I am talking about. The Imperial Government set up the commission, the Imperial Government provide the officers and the Imperial Government provide the funds. Unfortunately that era is past. Imperial Britain is almost as dead as Imperial Rome. The British are neither willing nor able to help us to any very extent. Their reaction to O'Loughlin's report and the Migrants' Act indicate their unwillingness.

The recent economic crisis from which they were rescued by the European and Americans emphasizes United Kingdom's inability to offer any great assistance. As the more knowledgeable cynics remarked Britain herself wants aid. In Grandfather's day Britain was the centre of the world but now pride of that place must go to United States or Western Europe, or Russia. Grandfather and his times are dead, let them stay that way.

Connected with the previous argument is our attitude towards age. In St Vincent we tend to exaggerate its importance. In tribal illiterate societies where the only medium for transmitting knowledge is old men's memories and tongues age is of crucial importance. But in a society where there are other media of communication age is not so important. I am not saying that experience is not important, but we have to make sure that age does signify experience rather than obsolescence.

Finally because our island is small

everybody tends to know everybody else. There is no harm in this. But because we do not read, when we meet to hold conversations, we cannot speak of things we have to speak of people. In other words we get embroiled in "commess." Other people's business is sometimes very entertaining, but constant discussion of it does not enable us to solve problems. And what is more we tend to carry this type of mentality into other fields. Unless a discussion has something 'comessy', we are not interested. This explains why we are prepared to discuss the St. Bernard Report, but not the more fundamental O'Loughlin report; why Extra-mural open lectures are so poorly attended. This paper has been called some Random Reflections on St. Vincent. It cannot be held up as a model of scientific writing. In fact, it has rambled on and on but the arguments raised by the author ought to be clear.

They are:—we have serious social issues. (1) Birth control (2) Economic integration (3) Sound leadership can help to solve these problems. Leadership problems at the political level spring mainly from the irrelevance of the rules which limit the type of people who can take part in politics. Politicians should not be forced to live by politics. Teachers and, perhaps, Civil Servants should be allowed to take an active part in politics either contesting elections or commenting on political issues.

Leadership problems at a non-political level arise because the small Middle class are interested primarily in sex, rum, material things, and/or religion. They do not read widely. The advent or in some cases rejuvenation, of the following bodies in St. Vincent:—Jaycees, Lions, Chamber of Commerce, Extra-mural Study Group, gives some reason for hope in solving leadership problems at the non-political level. Let us live in hope.

Education in St. Vincent

By LEROY MULRAINE and
WINSTON BAPTISTE

EDUCATION has been defined as 'a purposeful activity by which members of a society inculcate the basic values that prop up that society'. If this general definition is accepted then it should be clear that education is an ever changing process of which the formal stages i.e. our schooldays represent only a phase.

In this paper we shall attempt to analyse education as it now exists in St Vincent under the following headings:

1. Primary
2. Secondary
3. Higher Education
4. Adult

PRIMARY: In 1953 there were 41 primary schools in St. Vincent with a total school population of 15,462. The number of persons of school-going age at this time was 19,240. This means that 80% of the children eligible to attend school were in fact doing so.

In 1964 out of a total school-going population (i.e. children of school-going age) of 27,587 there are on roll 24,009. This gives a percentage of approximately 89%. These 24,009 children are housed in 61 schools.

The above mentioned figures indicate that over this 10 year period about 9% more children were benefiting from the facilities for Primary Education. This is heartening. However, a closer look at these figures also shows that in 1964 about 3,500 children who should be attending school were not doing so. This is most disconcerting, and before commenting further we shall look at staffing situation in our Primary Schools.

In 1964 a total of 725 teachers were employed in 61 schools. Following is a break down of this number.

- Head Teachers Grade 1 — 15
- Head Teachers Grade 11 — 41
- Qualified Assistant Teachers — 30

Certificated Assistant Teachers — 100
Probationary Assistant Teachers — 77
Student Teachers — 167
Part III Teachers — 115
Part II Teachers — 96
Part I Teachers — 24

According to these figures there is an average of about 33 students per teacher. This looks very impressive but should be considered as misleading since in many of our existing schools overcrowding is a very real problem. Perhaps what is more important about these figures is that if we consider from Head teachers to Probationary Assistants as 'Trained Teachers' then about 55% of those teaching in our Primary Schools are "Untrained".

We shall now examine the curricula taught at various levels within our Primary Schools.

In Infant Sections consists of children ranging from 5—7 years. In an average day 8 of the following 16 subjects are taught:—Reading, Writing, Number Tables (every day), Health Talk and Hygiene, Social Study, Musical Movement, Creative Activity, Sense Training, Environment Study, Singing, Nature Table, Story and Drama, Poetry and Scripture.

We understand that from about 1958 the system of rote learning has been abandoned and substituted by a more scientific approach in which greater emphasis has been placed on the use of models. If this system is efficiently operated there is a great deal to commend it. However, this standard of efficiency can only be attained and maintained if the persons employing it are highly trained in the methods they use.

After the age of 7 the child passes from the Infant section to the Junior School. This comprises classes 1—3. At this level the following subjects are taught:—Reading, Writing, Arithmetic, Dictation, Spelling, Hygiene, Religious Knowledge, History, Geography, Singing and Games.

The Senior School offers all the

subjects done in the Junior School with the following additions:—Biology, Music, Domestic Science, and Woodwork.

The Curricula set out here are basically similar to those being used in most of the territories of the former British Empire. It is pleasing to note that some attempt is being made to offer some instruction in 'technical' subjects such as Domestic Science and Woodwork. However, we wonder whether some place could not be found for Agricultural science.

Now let us take a look at the examinations which are taken within the Primary Schools. A School Leaving Certificate examination is taken by pupils who have undergone a two-year course in class 6. This examination includes the following subjects:—English, Arithmetic, History, Geography, Hygiene, Biology. The certificate is generally accepted as the minimum entrance requirement for the Police, Nursing, and Teaching services and, in some instances, Commerce.

But the examination in which the general public shows the greatest interest is the Secondary Schools' Scholarship Examination. This is a special examination conducted by the Education Department as a result of which free places are awarded to the Secondary Schools.

In 1964, 12 scholarships were awarded by Government, 4 by the Kingstown Town Board and a few others by organisations such as Police, Foresters, Employers' Association etc. Together these scholarships total about 24 per annum.

SECONDARY: The Secondary School population now number about 2,000. This is distributed as follows:

St. Vincent Grammar School—300 (approx figure)	
St. Vincent Girls' High School—300 "	
Kingstown High School—350 "	
Intermediate School—250 "	
St. Joseph's Convent—150 "	
Regina Seventh Day Adventist—65 "	
Richmond Park "—75 "	
Bishop's College—200 "	

As a result of a C.D. & W grant the age old promise of a new Boys'

Grammar School was made a reality last year when work commenced on what is now a very attractive, spacious and modern building. This made it possible for more new pupils to be admitted to the schools. When the current academic year began in September 1964, 60 new pupils were admitted instead of the 30 or so which had been the norm for ten years. Extensions now being made at the Girls' High School will, no doubt, also lead to a higher intake next academic year.

It was rather heart-rending to see year after year upwards of 200 candidates presenting themselves for the Entrance Examinations of the Grammar School and Girls' High School and only about 30 gaining admission. However, it should be noted that in many instances only about 40 of these 200 applicants actually succeeded in averaging 50% in the examination.

The opening of the two Bishop's Colleges at Kingstown and Georgetown has greatly assisted in alleviating the serious shortage of Secondary School places.

The curriculum taught in these secondary schools include the following subjects:—English Language, English Literature, Mathematics, History, Geography, Latin, French, Spanish, Biology. In addition to these the Grammar school offers Botany, Chemistry and Physics since it is equipped with a fairly modern laboratory while the Girls' High School also offers Domestic Science which is catered for in their own Domestic Science room. More recently woodwork and metal work have been included for the boys of all the Kingstown Secondary Schools.

Staffing continues to be a very serious problem in all our Secondary Schools despite efforts at Government level to alleviate it. At present the G.H.S. and B.G.S. are in the fortunate position of having a relatively high proportion of Graduate teachers. This is a considerable improvement on what

obtained 5 years ago when there were only about 2 Graduate teachers at each school. Indeed at one stage the B.G.S. did not have a single Graduate Master! Unfortunately the picture is not so bright in the other secondary schools.

These secondary schools have all designed their curricula to meet the requirements of the Overseas Cambridge Examinations. The examinations now taken are the General Certificate of Education—Ordinary and Advanced levels, these having replaced the School Certificate and Higher School Certificate in 1964.

During the last 5 years the Boys Grammar School and Girls' High School have been getting very satisfactory results in the School Certificate and Higher School Certificate examinations. There is every reason to expect that this trend will continue with regard to the G.C.E. examinations.

However, over the same period, with the notable exception of the Convent, one can hardly say that the results of the other Secondary schools were satisfactory.

HIGHER EDUCATION: Over the past ten years the keen observer must have noticed the marked increase in consciousness of young Vincentians with regard to Higher Education. This has manifested itself in the number of new Graduates who have appeared in Law, Medicine, Nursing, Arts and Science during this period. What is perhaps even more heartening is that several of these graduated with very high distinction.

During the period 1958—1963 the St. Vincent Government had awarded scholarships or bursaries to 12 persons who pursued courses at the U.W.I. In addition about 12 more have won Canadian Government Exhibitions. Apart from these, several private candidates have undergone periods of training abroad. The awards made to U.W.I. and Canada have been largely concerned with formal Education since they were given mainly to teachers with a view to improving the quality of their work. However,

the technical aspect has not been entirely overlooked. During the same period 3 persons received courses in Domestic Science, 2 were trained in the United States in order to take over the operation of the technical wing of the Grammar School and more recently 2 persons have received awards to study Laboratory techniques. In addition to these, mention must be made of the training programme introduced by Cable & Wireless Ltd., whereby promising youngsters of each territory in which the Company operates are given technical courses in Barbados. So far about 6 Vincentians have benefited from the scheme.

We have included under this heading Teacher Training. This is handled at two levels which may be described as local and overseas.

At the local level there are two courses offered. One is commonly called the Saturday classes, the other the Evening classes. Both courses are designed to assist young teachers to gain the G.C.E. Ordinary level and have met with a fair measure of success.

Prior to 1964 those teachers who were successful in the School Certificate (equivalent to G.C.E. 'O' level) had to undergo a further one-year course in subjects more directly concern with the Theory and Practice of Teaching. The successful ones became Certificated Assistants. However, in 1964 this course was replaced by that now offered by the Teachers' Training College which was established with the Assistance of the Government of Canada.

Before the establishment of the local Training College some of the Certificated Assistant Teachers were given further courses at Erdiston College, Barbados. Upon completion of this these teachers were qualified to become Senior Assistant Teachers or Headteachers. We are not certain that this policy will continue now that the local college is functioning.

Occasionally teachers are sent further abroad in order to specialise in some aspect of teaching e.g. Infant methods.

ADULT Primary Education has

never been compulsory in St. Vincent. This has resulted in a very high percentage of illiteracy among adults. Consequently there is a pressing need for a programme of Adult Education. At the very moment little is being done in this aspect of Education. Perhaps the main attempt to alleviate this situation lies in the programme of the Extra-Mural Department of the U.W.I. But this Organisation has been directing its efforts at assisting people to reach G.C.E 'O' and 'A' level standard in some basic subjects as well as providing a general education in non-academic subjects. We know that this Department is fully conscious of this problem but finds itself shackled by the perennial problems—lack of money, Tutors and response.

LOOKING INTO THE FUTURE

In this section we shall outline some of the changes which we think will help to improve the qualities of Education in St. Vincent in the future.

Although much has been achieved by the present system we think that the time has come for a well thought out Educational programme. No such programme has been announced by our Education authorities and consequently present operation tends to be rather haphazard.

In such a programme we would like to see the following recommendations:—

- (a) The establishment of a Scholarship Committee which will be responsible for the selection of suitable candidates for the award of scholarships based on the planned educational policy e.g. If there is a more acute shortage of Doctors in the territory than other profession it would greater benefit the country to train more Doctors than Lawyers.
- (b) The establishment of a Common Entrance Examination for all Secondary schools.
- (c) A more concerted effort to keep children of school age off the streets.
- (d) The appointment of a person trained in Statistics to the staff of the Education Department so that education records can be kept up to date.

HAIROUN

Hairoun! home of the wretched,
A Sceptred isle set in a western sea
An Antillean gem of poverty and greed,
Where few men thrive and many suffer,
Where women bear children by the hour,
A land with no industries so ever
A land of small farmers without any farms
A land of huge farms without any farmers.

You may think there will be trouble soon;
I can almost hear Cuba! Zanzibar! now
Hairoun!

But let me hasten to reassure
That politicians debate the budget still,
And all this talk of the people's will
Is sacrificed, of course, at the right price.

Hairoun, AWAKE! and earn once more
your Carib name.

Cast out all grudge and hate
And if you try to lay the blame
Remember none is guiltless in this state.
Kid yourself once and forever
Of all traces of colour and favour
Which still persist despite your clamour,
And bend your back to the task ahead,
To cleanse your shores of poverty and greed.

K. M. COOMES.

(e) The siting of Primary Schools to be determined solely on population pressure.

(f) A re-examination of the curricula of our Primary and Secondary Schools with a view to bringing them more in line with the needs of the territory.

If these recommendations are to be effected, large sums of money will be necessary. However, regardless of the amount of money poured into education one must realise that the net rate of progress in any country depends upon the difference between gross rate and population increase. That is, unless there is some definite programme of planned parenthood at Government level, all efforts to provide adequate educational facilities for the entire population will prove futile.

We hope that by this brief analysis we have succeeded in outlining the nature of our educational system and that the views expressed may prompt you to give more serious thought to the grave problems which confront future education in this territory.

Some Aspects of Scientific Philosophy

By BALDWIN A. KING

In attempting to introduce the somewhat abstract and perhaps abstruse subject of scientific philosophy, I have two things to do. Firstly I shall try to define the terms 'science' and 'philosophy' and hence indicate what may be studied in 'Scientific philosophy'. Secondly I shall select a problem or two and examine them for what they are worth.

Let us see what Bertrand Russell—one of the 20th century's most outstanding philosophers—has to say about science and philosophy.

"Philosophy consists of speculations about matters where exact knowledge is not yet possible. Roughly the difference between philosophy and science is that science is what we know and philosophy is what we don't know. Questions are perpetually passing over from philosophy into science as knowledge advances; that is, when something is established and discovered it ceases to be philosophy and becomes science....."

.....One use of philosophy is to keep alive speculations about things that are not yet amenable to scientific knowledge; after all, scientific knowledge covers a very small part of the things that interest mankind and ought to interest them".

Here is another point of view by Ann Freemantle in her introduction to "The Age of Belief":—

"The distinction between philosophy and science which also is a search after knowledge is basically the distinction between a point of view stemming from the general and one stemming from the particular. Science deals with some particular portion or aspect of reality arbitrarily abstracted from the whole by the human mind. Philosophy is concerned with the whole problem of what being is, of whether the universe is caused or is self-explanatory, and with the totality of phenomena in so far as they contribute to explain such fundamental problems".

I believe Bertrand Russell is using the word science in its most general sense

to mean knowledge (Latin-Scientia). I shall use the word however to mean that highly systematised body of knowledge built up by the application of the scientific method. The question arises 'What constitutes scientific method? What differentiates it from other methods of investigation? I can offer only simple and necessarily scrappy answers to such questions in a paper of this kind.

The basis of any investigation, whether scientific or not, is observation. Perhaps in science this observation is of a more meticulous, detailed and often quantitative type. The results of these observations provide much of the 'data' of the inquiry, more of which is obtained by the use of instruments which aid the senses considerably.

The next stage is the setting up of experiments to examine the problem under controlled and reproducible conditions. Here we ignore the philosophical point of view that every event is unique in time and space and not observable again. Rather we adopt the practical viewpoint that events and situations can be repeated, in a manner of speaking. It is then possible to keep certain factors in a given experiment constant and investigate the pattern of change of one factor resulting from a change in another factor. This, I think, is one characteristic the physical sciences possess, which is not shared by other 'sciences' like psychology and sociology.

Situations and events are often very complex and complicated. Even the so-called simple things often turn out on closer examination not to be so simple after all. As a result, a very potent method of tackling the problem is to break up the idealisation into a number of parts for separate treatment. This is the idea behind 'analysis' which is fundamental to scientific method. This step implies a simplification of the problem by treating the parts as if they were almost

independent of each other. Scientists for some reason or other have an implicit faith in simplicity and if there happens to be a toss up between two things it is customary to accept the simpler, within limits of course. Some authorities argue that analysis and simplification distort reality; others say no. However long the controversy continues, analysis will remain a necessary part of the paraphernalia of science.

The next stage in scientific method is the construction of hypotheses and theories. Now there is a technical difference between a hypothesis and a theory, representing stages in the evolution of a scientific law. However the two are often used interchangeably and we shall have resort to this vagueness. The essential idea behind a hypothesis is that it tentatively tries to explain the results of a scientific investigation. Sometimes it is nothing more than a generalisation of the observations. Some hypotheses or trial ideas are more plausible than others and if two or more hypotheses are advanced to explain the same set of facts, the simpler and more plausible is usually accepted.

The basic method of science is necessarily generalisation or induction. This is the process of drawing conclusion about a whole class from observation on a few of its members or as is often stated reasoning from the particular to the general. In spite of the difficulty of justifying it philosophically it is the method of reasoning commonly used in everyday situation (for example when a man concludes that women are fickle etc from observation on a few women).

Closely related to induction is the deductive or logical method of reasoning which is used to arrive at certain conclusions starting from the postulated hypothesis. This is in fact the reverse of induction and consist of reasoning from the general to particular. (All men are mortal; Socrates is a man, therefore Socrates is mortal). If the first generalisation or premiss in the syllogism quoted

NOWHERE WAS A LIGHT

Broken and brown leaves leave the trees
To lay their limbs in limbo under the grass;
Bene and flowers, shower and sun grow,
Corpse and child in the naked acres of the dead.

The islands strung upon the sea and
Swinging in the wind were talking in their sleep
Until the quicksands on the beach swallowed rope
And hope, left somnambulists drowning in the deep.

Pandora tampered and her temper
Burned a flower under skull and pretty coffin.
Sin and Saviour, wine and worm
Called a tune, pandered to Pandora.

The way was dark and nowhere was a light,
Until the lightning shocked the nervous sky
And struck the child upon the park; there was no light
Until the temple dome came crashing down the sky.

DANIEL WILLIAMS

is true to fact the conclusion may or may not be true to fact depending on the truth or falsity of the second premiss. The reverse can also happen. Let us for example apply the same syllogistic argument to Christ (All men are mortal, Christ is a man therefore Christ is mortal). Most christians I suppose would question the truth of the conclusion—Christ is mortal—and if they agree with the premiss—Christ is a man—they can only reconcile the two logically by asserting that not all men are mortal.

At this stage scientists resort to the testing of their hypothesis and deduction by carrying out new observations or by conducting new experiments. What I have said earlier about the possibility of operating under controlled conditions has special relevance here. The testing of hypotheses is often regarded by the conceited scientist as one of the distinguishing features of scientific method. This attitude tends to antagonise other 'scien-

nists now and then. Alas! however, the elements of "Society" assisted by other social aspirants began to work against us instead of with us. They communicated with the Police, and soon the hunt was on. Why?

As young boys without anyone manly enough to come out in our defence threatened blackmail and victimisation caused us to give in and to accept, but not without dissenting voices, a gross insult to Youth. For a long time we took to strolling the length of "Back Street" but we soon found that this was not conducive to sound healthy discussions. If ever the need for Community Development was felt, it was here, here was an excellent opportunity to promote 'Culture' with a positive step in the right direction, that is among Youth. But alas! just as it is today, there was nobody broadminded enough, not to say farsighted, to "waste money" on such a "foolhardy project" and so in St. Vincent to date the word "Culture" is foreign, and cultural improvement is non-existent.

Unable to stimulate interest in any discussion while perambulating the length of Back Street the boys soon found it necessary to procure another 'resting place' and from the North River Bridge came the name of that well-known group.

In the early days of the "BRIDGE" the practice was to study in the afternoon, spend about two hours (from 7-9 p.m) in the group, then go home to finish your work. When sporting activities intervened, the group would assemble just between dusk and chow-time (supper time), and would end nearly always with a glass of "Miss Florrie's good old mauby."

Life at our new venue was by no means "a bed of roses" but of course we enjoyed it. However, the inevitable monster with which we live was soon to rear its ugly head again. Harsh criticisms were directed to us "Time-wasters, gossips a'rowdy lot, all they do is talk about every girl who passes by." For many and varied reasons these verbal attacks went unopposed for the boys genuinely believed that "Time more than anything else would prove the sincerity of purpose," and as for the last attack, it was later realised, that this was a perpetration by some individuals who entertained "highly inflated notions of themselves."

But again, the "Bridge" was not to escape the eyes of those "guardians of the law." In the midst of one General Assembly, an imperious voice rang out: "Everybody move off Now, get away from here, Gon, Go home." It was evident that our good friends had missed the point. We did not want to be on the other side of the law, if anything, we should have been protected by the law; and so this command, or rather insult, was not only resented by the group, but also stoutly defied. Here we found ourselves no longer the lads under the Library gallery but men who not expecting anyone to

stand up for them, had to stand up for themselves. Within hours an interview was arranged with the Deputy-Chief of police, in the absence from the Colony of the Chief; and at ten O'Clock one memorable Saturday morning four of our top negotiators were seated at Police Headquarters.

Today we are pleased to say that as a result of a group determined to have the rights and privileges of the citizens of a community defined, we are still there. Having laid a foundation which assured future existence there, "The Bridge" was not contented to stop at this. Out of "The Bridge" has come "EAGLES" a sporting and Literary Club, which is now totally independent of its parent body, a system quite out of keeping with colonialist thinking.

"The Bridge" has brought to the people a back-log of historical facts in the form of Carnival Revellery. In 1962 it produced "Barbaric Splendour," in 1963—"Portrait of Ancient Egypt 1964—"From the story of Western Colonization," and 1965 "Invaders of Britain 55 BC.—1066 A.D."

The people of Barrouallie will tell you of the entertainment provided them by the joint effort of "The Bridge" and "Eagles" at Football, so will the people of Bequia, where one year, an Eagles/Bridge combination opposed Honved in an Exhibition football match at Port Elizabeth.

On the Academic side the "Bridge" has among its number some five graduates and graduates to-be in varying fields namely, Arts, Medicine, etc. These are dispersed throughout Canada, U.S.A, U.K., JAMAICA, and other parts of the West Indies. The important point, however, is the almost immortal image that this group of humble origin has projected over the years; no matter how many men go abroad, there are always a few up-and coming ready to follow in the footsteps of their illustrious predecessors.

Perhaps the secret of this inherent cohesion lies in the firm belief that discrimination does not belong to us...We are brothers of one family of Youth housed together.

We say it is almost useless for men "in high places" to make attempts of incorporating Youth into their senile state of corruption. We'll have none of it!

These gimmicks won't work! Why wasn't an attempt to help the young people made before? You should have remembered that "Out of Evil Cometh Good". Out of what was seemingly evil before has come good, hence out of Youth of today, will come good.

"The Bridge" might have been boisterous before, but after all, what is a little noise if this is going to be the result? In any case, nothing is gain without noise today, and time and experience gained by it have taught us that it is

which are 'general judgments whose meaning is immediate'. Physical laws however are 'symbolic relationships' intelligible only to physical scientists. To illustrate, let us recall a law of physics which generalises certain events familiar to everybody. This law goes by the name of Boyle's law (after the English scientist Robert Boyle). It states that the volume of a definite quantity of gas at a definite temperature varies inversely as the pressure of the gas; that is to say, if you double the pressure on the gas you have the volume and vice versa. Now the real situation you would observe is for example that you trap a certain amount of air in the barrel of your bicycle pump by keeping the piston in position A. This amount of space occupied by the gas is represented by, or taken to be, the volume of the gas (i.e. volume is a sign or symbol representing the reality of the enclosed space). Next in this position A you observe that it is necessary to exert some effort to maintain the piston in position A. The symbol for this reality is pressure. Also you are carrying out your observations on the gas in a given state of warmth or coolness whose symbol is temperature. Finally you observe, after you have devised instruments to 'measure' the volume, pressure and temperature of the gas that if you move the piston into position B such that the volume is halved, then the pressure on the piston is doubled at constant temperature. The experiment is repeated on a number of gases under different conditions of temperature and the results summarised in a 'physical' law which shows the relationship existing between the symbols or abstractions—volume, pressure, temperature—and which can usually be written as a mathematical formula. One may be tempted to ask—Is Boyle's law true? It is difficult to give a straight 'yes or no' answer to this question (contrast the case of a common-sense law). In fact the uncouth physical scientist will most likely exclaim 'What a stupid question! A more appropriate question is—Do all gases behave the way

Boyle's law suggests? The answer is no. Although gases tend to show some kind of regularity in behaviour the law is found to apply to all gases at sufficiently low pressures and high temperatures; at low pressures it applies at a given temperature to some gases only, whereas in some cases it does not apply at all. Therefore Boyle's law holds well only under certain conditions which one might call the boundary conditions, and to be really meaningful a statement of the boundary conditions must accompany a statement of the law.

One thing then must be clearly understood—a physical law is not exact and all-embracing. It must be approximate because of its very nature. In point of fact, it is not unusual to find more than one law or mathematical formula being put forward to summarise the same set of facts. Thus physical laws are neither true nor false and fortunately so because scientists are just not interested in the truth of a law. What is of more immediate interest is whether the law is useful or not in controlling nature or predicting phenomena—which are among the aims of science.

Here is food for thought—Is the statement $2 \text{ and } 2 \text{ equal } 4$ true? My answer is that it is no truer than a physical law is true.

Let us now turn to a problem in philosophy—the nature of the external world. Bertrand Russell has a lot to say on this subject in Chapter 3 of his 'Our knowledge of the External World' and what follows is essentially a summary of the first part of the chapter.

Francis H. Bradley (1846—1924)—whom we have met already as symbolising the classical tradition—condemns almost all that makes up our everyday world—material things such as chairs, tables, space and time; the self etc. He insists it is impossible to talk about isolated events (e.g. the black wolf ate the stray sheep) because Reality is an indivisible whole. The arguments he adduces to support this view are often

continued on page 23

Short Story

Selavoy

By
E. Mc L. Richards

Evel The Mocker, he was nicknamed; for he was undoubtedly the most provocative and intolerable young man who had ever lived at Arnos Vale. If Evel saw a twisted foot man passing quietly along, he would imitate his gait of walking so closely that the poor unfortunate person may soon lose his temper. If this mocker heard someone talking with an impediment, he would immediately do likewise. Once he had listened to a prayer meeting which was conducted by some local shakers, and although he was fascinated by the "Latten" these shakers spoke the only word he managed to remember was "selavoy". Every shaker Evel met subsequently, he provoked almost to anger. One old shaker had wished him; "Poo arr! you will never be better until you join my religion". Yet, Evel never heeded.

Evel was now spending a week end at Caratal with his friend Caiphus, and he was roused that Sunday morning by a very unfamiliar sound. He thought he was still in a trance, but as the sound was continuous, he strained every nerve to grasp what was said by the bellowing voice he had heard in the distance. The sound drew more closely and distinctly and revealed that a hand bell was the instrumental accompaniment to the chanting of a well known hymn. There was nothing sweeter to Evel's ears than the rhythmical strumming of these vocal notes. The chanting died slowly but was followed by a wailing sound: "Wake Believers wake! Wake to pay your morning sacrifice, for this is the acceptable time—no more delay".

Evel was now quite familiar with this announcement. He knew very well that four o'clock on Sunday mornings was the regular time the shakers were heard ringing their hand-bells and delivering their visionary messages through the streets of country villages. He also knew that these messages usually warned the populace of some earthquake, a great flood, an eruption of the Soufriere or something which occurs by nature's laws. But this Sunday morning the announcement was slightly different.

It was intended to summon other converts to an early-morning service. As Evel realised there was something brewing which would make his week-end a most enjoyable one, he called to his friend Caiphus in the adjacent room and asked to be taken immediately to the Shakers' church which was just a few blocks away. Caiphus agreed to his friend's request but warned: "take care you mock those people, you know, or else you may end up as one".

The Prayer House of the Shakers' church was wattled and plastered with the composition of clay and brittle. The roof was closely lined with with coconut branches and covered with trash. The floor was of clay. The altar was a table and the pews were made of a few pieces of gommea board rested on benches. But the decoration consisted of pictures and images of saints artistically adorned by flags of numerous representations, candles of different colours and roses with the fragrance of love. All these made this church a momentous heaven where all was joy.

It was the "hay kim bou" and the "cha lee mah huntill viah", the "Latten" spoken by these shakers which encouraged the youngsters to enter the church—for there were many onlookers

standing outside. With heads all moving from left to right, forward and backward it was a shaking and a jumping as these shakers "whipped" and maneuvered ceaselessly.

Evel, the Mocker, had found a paradise. In this short period he had added a four-word phrase to his Latten vocabulary and so he had felt himself actually in space. Every now and again Evel would focus his gaze to the ceiling, shake his head with shivering spells of imitation and shout, "Selavoy! Soo tee gumah". His language and his mannerism attracted the converts and all eyes were there-from centred on him for he was now participating in the singing and meddling with the jumping. The jumping and the shouting lulled, and observing that these late-comers had not prayed, the leader or Pastor shouted, "Pray on believers, pray on". Caiphus, Evel's friend who was accustomed to offer a word when called upon, knelt down and began to pray, but Evel pinched Caiphus and said, "pal, not me pray here tonight. You goin meet me outside, you hear sick?"

With the hope of evading this issue, Evel squeezed himself through the standing congregation and found his way almost to the door, but at this point of escape a heavy shower of rain came down and he was compelled by all means to shelter. A few persons who were standing outside came in, and they too prayed. A hymn was started and there appeared a uniformed young lady wearing the apparel of a nurse. She, unmistakably, was the nurse of her religion and she possessed a very sweet voice. Her prayer was chanted, and she was so emphatic and penetrating when she began, "And are we yet alive to see each other's face, glory and praise to Jesus' name for his redeeming grace". This was sweetened by the gathering with an "Amen", and a "Do Lord", and by Evel, with an "Oh yes", and a "Help me Father". The nurse's prayer came to an end with the hymn—

"Me Saviour call the wondering sheep,
Come up oh to Abraham boscm,
Come up oh."

Evel quite unconsciously, was now responding to this call, for this hymn had set the Prayer House on a spiritual fire with all including Evel, speaking the latten of unknown tongue; "Soo tee gu mah. Chalee mah gu huntee ah. An tee lee dee ah. Zion kay paskoo loo moo you dee I. A kim bou!" "Watchman!" cried one of the converts with closed eyes, "it is Zion. Get your poney ready." Without hesitation, the person addressed as watchman of the faith appeared as though in his stirrups with the galloping motions and actions of a jockey. This was followed by the hymn "Children of Zion walk the heavenly road", which was automatically changed into wordless notes as sweet as harps. All this was just a mere preparation for the duction, which is a hissing and a snoring musical sound with

regular beats. Evel, being now in this frenzy and finding himself possessed with something he could not describe must either prove himself a convert or an imposter.

A complete circle was formed with all except Evel wearing white head-ties with candle-spurn (dropped) on the parts covering their forehead. Evel, still unconscious, was placed in the centre of this circle to undergo his test. Bends or perspiration sprang from his face as though he had just been taken out of an oven. With occasional sighs and shivering Evel, like a lamb drawn to the slaughter was repeating his pet word "Selavoy".

The prover, a man of age and experience, tall and lean, with penetrating eyes, was now ready for the test. With a hand-bell held high over Evel's head the prover rang three times to the North and at intervals to the South, East and West. Then with a sudden tug of Evel's hand and a few fast taps on his shoulders as though to steady his limp body the prover said, "brother Vintie come bak?". From Evel's trembling lips came the answer "Selavoy, tee come bak".

Because of his jovial attitude and his "newsy" temperament Evel had broken up happy homes, made innocent children get flogged by parents and teachers, and now it was believed by his friend Caiphus that he would make fools of these shakers.

Although by accident he had passed in test one, he was still encircled to undergo his second test which meant response to a special handshake. With all anxiety the prover grasped Evel's limp hand, pulled it to his breast, pushed it to Evel, then with an upward swing, both hands were separated. Although Evel had done actually nothing save to let his hand loose to co-operate with the movements of the prover, he was again given a pass in test two.

There are certain pass-words which must be known by all converts and test three is always the point where impostors are easily detected. At the click of his fingers a sign was made by the prover to indicate duction period. As the word Zion was uttered, all lips were rolling as loudly as they could, musical rhythm of the same beats. The Prover had now placed his ear against Evel's lips expecting to be told the pass words.

Not knowing what to say Evel repeated his pet word "Selavoy, Selavoy". The Prover was disappointed. He looked at Evel with pity. But suddenly, his discovery made him become angry and infuriated and so were the converts who were given the sign of Evel's being an imposter. As a means of satisfaction to the shakers, Evel was tugged and pulled and squeezed until he had fainted. A green band was immediately put around his forehead and off to the mourning room he was taken to be changed from a troublesome mocker to a true shaker.

THE END

The Democratic Process and the Single Party in the New States

By DANIEL WILLIAMS.

As a rule political institutions evolve mainly out of a social character of a country. The word "Social" is used here to embrace all human activity and struggle within the state, and the culture that foments such activity. In spite of the evolutionary nature of these institutions it has been the practice to regard them as made to an approved plan, and to justify their being. I call this the "post facto" approach and I do not consider it adequate since the arguments used keep assuming premises that were never contemplated.

The two party state is considered the norm by the group of the West. They say that it is necessary for the preservation of democracy and the prevention of dictatorship. They say that there must be an organised opposition; and indeed in many quarters exposed to decades of colonialist thinking to assert otherwise is almost treasonable. We in the West Indies have been overexposed to formulated thinking, and we have adopted an emotional attitude to this subject. We are afraid to examine it.

Let us look at two party system in Britain, not forgetting that there is a small third party. This system in Britain reflects the class gradations that exist, and the division of the country into the "haves" and the "have nots". The Conservative Party, officially called the Conservative and Unionist Party grew out of the Tory Party of the landed classes about the middle of the 19th Century. Indeed, some of the "Diehards", still remain and form the Right Wing of the Party, resistant to all change. The Labour Party is the political mirror of the working class movement which began to crystallise after the Industrial Revolution dislocated large masses of urban labour. Landless, and divorce of the mechanics of production, they allied themselves with the Trade Union Movement and Co-operative Societies. Historically analysed, the two party system in Britain grew out of the dichotomy of living standards of the people in a Capitalist society based on the feudal tenure of land. The post facto argument justifies the inequality of standards between two opposing classes by saying this system is necessary for the proper functioning of democracy. The opposition, as the party outside the Government is called, is indeed a true opposition. It represents a set of people who are opposed to the other set.

Out of this economic climate which nurtured the Labour party into the opposing party, ideological attitudes naturally developed.

The Socialist theory, that, the major industries, and some of the land of the country, should be under government control, is, in fact the buttress against the other group, the Conservatives who believed that great wealth belonged to the few, and that title, and land, and rank went hand in hand. The divergent ideologies were formulated out of an existing state of affairs, and those who speak of ideological differences as an argument for the two party state should bear in mind, that, the ideology is formulated by an actual state of affairs. Politically speaking, the reverse is hardly ever true in the state where the traditional pattern has been erased. It was before the Russian Revolution, when the wealthy and feudal Czars were overthrown that the Marxist-Leninist theory of Communism was formulated on the experience of another country.

The Liberal Party sprang from the aristocratic Whigs of the 17th and 18th Centuries. In the mid-19th century they represented the trading and manufacturing classes as opposed to the landed classes. They were the advocates of social reform. "The Party is supported by those of moderate incomes and by a lesser proportion of both rich and poor" says Michael Stewart. They are not normally a great force, although in the present precarious Labour Government in England they hold the balance of power.

Britain is a Three Party State. But the argument runs that, the ideal state is the two party state since the Government must have an opposition to prevent abuse of power. Every faction, every group in the country, should, however, be free to form parties. And then there is instability like in France during the Third and Forth Republics.

The thesis, is that, the single or the unified Party is the type of party best suited to the new underdeveloped independent states and the underdeveloped self governing countries seeking independence.

The one party state reflects the image of the nation. The opposition was either the coloniser or still is the coloniser. Indeed always it is the coloniser. It is also the group with entrenched positions, who prefer outside domination rather than control from within by their own nationals; the opportunist group, who, either seek self promotion, or, are the tools of an alien group who wish to retain economic control by causing confusion within the

nationalist ranks.

In the new independent states, and the near independent states political autonomy is the means whereby these states can gain economic well-being. These countries are backward, having been used by the Colonialist only as producers of raw material for manufacture in the metropolitan state. This policy of extraction did not produce a local elite of technicians. The mass of the country is a labouring class. The elite is a class of shop clerks trained in simple interest and profit and loss. The super-elite is the civil servant, the majority of whom are clerks, and untrained for executive and administrative positions. The large masses of people belong to one class—the working class, whose chief industry near to independence and for some time after independence is agriculture. Industrialisation in any measure comes long after independence when the metropolitan power cannot dictate the economic route of the raw material of wealth.

The priorities in such states are economic planning, education, and social services. The best minds in such states are required to work together towards the national goals, which are primarily to raise the standard of living by training their citizens in industry and the technical skills of the modern age. Indeed, then, there is only one party, the party of exploited and underprivileged, the party of those who must unlearn the propaganda and the half truths of their colonialist training, and formulate a pattern of thinking indigenous to them, and appropriate to their unfortunate situation.

In such a situation, in such an emergency, who is the opposition, who is the other competitive party, and what is their role? If you accept that in the states under discussion, the economic philandering of the Colonial powers created largely a class of labourers, mainly illiterate, and wholly unthinking, where is the other party?

If all are agreed on the national goals what is the need for an opposition; except it be to obstruct.

Let us examine the composition of the probable opposition. Since the competitive two party system has emerged on what I shall call "the Lazarus/Dives line" with their innate ideologies, the opposition, or other party, would comprise those who found their entrenched positions under colonial rule threatened with the demise of colonialism. The planters who own large portions of the country, and who descend directly or otherwise from white overlords on sugar estates when sugar was an economic proposition are expected to form part of the other party, since the nationalist party must of necessity threaten their privileged position. But if the planters form no opposing Party, then who is this other party; from where does it emanate? This other party must indeed be the tool of other group acting covertly. There is evidence that in some of these islands the planter

'THE UNHAPPY HAPPY'

Do you not often wonder why
Poor folks make such roars and yells
With laughter like the peal of bells
When someone a strange story tells
No one present makes a sigh?

Do you not sometimes wonder how
These poverty-stricken ones can feel
When days fly on with just one meal
And through the law they may not steal
So waste their time with laugh and row?

Do you not glance with eyes of awe
Upon a bare-footed child in rags
And wonder if these Nations' flags
Do represent the cloth or logs
Since human's lot is Nature's law?

Do you not taste the salt of sweat
From labourers brows when task not light
Through sun or rain from morn till night
Their madden pace like satellite
For nought but paltry cents they get?

Do you not feel that mother's cry,
When morning comes and six in hand
With naught to eat they bathe in sand
While others who inherit land
Look on without a blessed sigh?

Do you not think with all they bear
That paupers are a happy lot
Each night they sleep though in a cot
As soundly as doemouse — not rat
With minds so tranquil, health so rare?

E. A. RICHARDS

group encourage the two party system by dividing the working class into two camps, aided and abetted by our own unscrupulous, but, perhaps more correctly, our more unthinking and naive politicians. It not unusual in some areas to see labouring people in the most straightened circumstances on opposing sides, completely unaware, as naturally they must be, of why they are opposing the other.

And so in the name of democracy the fratricidal struggle continues. The post facto argument based on the excrescence of a feudal society—the two party system—strangles and obliterates the national image.

But one must distinguish between the theory and the reality of practical democracy. The thesis that a single or unified party is best suited to the particular states discussed does not rule out freedom of speech within the single party; it does not condemn the right of discussion within the party. The single nationalist party must express the wishes of the

majority of the masses of the people. The single nationalist party will, and must depend, on discussion to arrive at its decision. It is unnecessary in the states, and it is unnatural, to have an organised opposition. I accept the definition of Madeira Keita of Mali for democracy. He says: "Democracy is the exercise of public authority in conformance with the will of the masses". The two party system is alien to the new states. Julius Nyerere of Tanzania regards the African concept of 'democracy' as similar to that of the ancient Greeks from whose language the word democracy originated. "To the Greeks" he says, democracy meant simply "government by discussion among equals". The people discussed and when they reached agreement, the result was a "people's decision".

But even in Britain, in the time of national emergency there is a departure from the two party system and coalitions have been formed, that is to say, the country is run by a unified party. Wade and Phillips on "Constitutional Law" 6th edition at page 18 has this to say: "Of late years the party system has not been working normally. National Governments composed of members of all or more than one of the major political parties have held office on five occasions since 1918. Their formation has been due to grave emergencies in foreign or economic affairs, which caused party differences to be sunk in the interests of national unity. However inevitable and advantageous this form of government has been, it has resulted in depriving the House of Commons of an effective opposition ready to succeed the Government, and this has undoubtedly weakened the control of Parliament over the Executive. In 1945 the Government which was returned to power at the end of the war with Germany commanded so large a majority in the House of Commons that the role of the opposition was difficult to maintain; as a result of the general election of 1950 this majority declined to a mere handful.....In theory neither very large nor very small majorities are favourable to the working of the two-party system".

I find this statement apologetic. The writers concede the usefulness of the unified party which forms a National Government as opposed to a party Government in the time of emergency so that the best minds in the country can work together, by the lament in such a situation the opposition dwindles into insignificance. They must have their opposition whether they need it or not. They must justify their iniquities of their social system by clinging to a form of government which in time of travail and tension they must discard. But must the new countries follow such tendentious reasoning?

The new independent state would have just won independence or the country. Whether it be the Tanganyika African National Union, the Convention people's Party, the People's National Movement or the Jamaican Labour Party, then, that party becomes the nationalist party. How does an opposition emerge against the nationalist party at the very beginning of

HOLD ON

Whatever task you find in life to do
Seize hold upon with all your might and main
And do; avoid the cringing coward who,
Afraid, his hands to Heaven throws in vain
Forgetting God helps those who help themselves;
The principles you know hold truth, believe,
Do not like some worn toys upon the shelves,
Forgotten toss them when smooth tongues deceive,
Or doubt to poison mind lets dark thoughts pall,
"Your dearest friend now plays you false; her love
She swears is true burns not for you at all,
Desert her, find a truer turtle dove;"
Too many too late have said, 'It might have been,'
Or faithless, paid harshest price for being mean.
C.G.O. KING.

independence except it be constructed for an obstructionist purpose? It may be that at the very beginning an opposition party based on ethnic origins may emerge, but then such an opposition is not the traditional opposition of which we were taught. It may be, that, gradually, a true opposition may emerge based on ideological differences in the wide ambit of international politics.

But the usual opposition in these new states is a dissident minority, power conscious; a minority which is prepared to used subversive means to destroy the nationalist party. This is the group which provides the propaganda for the neo-colonialists and for international politics. In Ghana they tell you of the shackled opposition. In the Congo, with its plethora of parties it is the cannibalism of a rebel government. For the group of the West, a Tshombe, but not an Akumah.

If the one party state appears to be dictatorial it is only because of the manner in which a capitalist and hostile press is prepared to interpret the protective measures of the nationalist government against a minority which is not concerned with national goals. The duty of all governments is to govern and to protect themselves from aggression from outside, as well as from within. Indeed in these states the aggression is more insidious and oozes from inside. And since the aim of the truly nationalist government must be to raise standard of living and to make best use of its wealth, a thing which is was not allowed to do as a colonial state, clearly the intent of metropolitan power is still to retain economic domination of the new country as the Belgians have all too clearly shown in the Congo. Their duty, therefore, is to canvass for an opposition party within the state to disrupt nationalist planning, cause internal strife so that they may have good reason to return and continue to plunder the country. The case of Tanganyika is fresh on the mind. And Nyerere had to call back the British and their troops.

The new independent state is the pawn in the game of international politics—the tug-of-war between East and West; and the attempt by the Colonial Power to impose their pattern of party government on the new states, in

See and blind, hear and deaf.

The thesis is, and, I accept the statements formulated by Von der Mehden, in his book "POLITICS OF THE DEVELOPING NATIONS" that—

(a) Political parties sabotage national

(a) Political parties waste valuable time

(c) The Western system of parliamentary government does not fit local conditions.

For us newly independent or on the verge

(d) Party competition is not natural.

For us newly independent or on the verge of independence politics is the ethos of all our striving and aspirations for a better way of life, and for respect as a people in the world. It is the single image of a people not divided by schisms and class structures that we wish to present. Opposition is healthy if it is helpful, but that which seeks to destroy what has been created by years of working and waiting is malignant, and must be contained. In these new countries the people are a single, a unified party. The people are the party, the one party, the Government.

The one party state is not necessarily dictatorial, and in any case dictatorship may be a product of either the one party system or the two party system of Government. That is why no doubt Wade and Phillips say that neither very large majorities nor very small minorities are suitable to the working of the two party government. If the one party state is undemocratic then the coalition government is also undemocratic. Certainly the democratic process is an attitude of mind rather than a political form. In Britain there is in fact great limitations to the pure theory of democracy. In the time of national crises and in the time of war individual freedom of movement and of speech are severely curtailed. Emergency Regulations sometimes invest one man with an absolute discretion to

decide who should be detained for security reasons; and there may be no appeal from the decision of the individual in such circumstances. Lord Atkin in a dissenting judgement in the case of Liversidge and Anderson is critical of the power, which nevertheless exists, of applying the theory of democracy to the realities of such situations which may affect them adversely. Through their Governors have declared the emergency in many colonial territories, the British theory of democracy, therefore, is usually the tool of expediency.

Applying the same premise to the one party state, it appears that in such a state, the majority must circumscribe the outer limits of the activity of the so-called opposition, whose existence seems of more import to the Western press, than the existence of the Government itself.

The single party or the unified party seeks to cut across artificial social demarcations in the state, and to weld the people together, so that the professional—whether he be lecturer, teacher, doctor, lawyer, engineer, or one of that brood of men who has been exposed to what is facetiously called "higher education" will form part of the single party in association with the peasant and labourer, and those who follow the humble and menial duties to die more slowly than otherwise. And under this system the Civil Service has no need to be neutral, since there is no organised opposition seeking a contradictory end. The Civil Service therefore is allied to the single party and subject to the discipline of the party.

The colonialist teaching was designed to create division and dissension among the colonial people. It advocated a socio-economic class structure based on the bizarre and unnatural tabulation of human existence into middle, upper and lower classes. Illogically, the first class is always the middle one, the bourgeois,—to which the supporters of this formula usually claim to belong. They never belong to the upper class, jetsam from the privileged positions of the landed gentry of the colonialist period. Most certainly they never belong to the lower class, that amorphous body of human debris which the economic mill ground into sub-humanity. It is to that class their forbears belonged, not them.

Competitive party politics divides the country into opposing camps. The new states with their lack of trained and skilled men, with their lack of professionals, cannot afford the luxury of genocidal competition in a two party system. On the evidence available, there is not the slightest justification for any new state, or any country approaching independence from the colonialists to import all their political tenets, if like the two party system it is found to be completely alien to their natural philosophy and their local conditions; more so, when on examination it is found that the two party system creates opposition to national aims, hampers progress rather than stimulates it, and divides the people rather than unites them.

continued from page 16

highly complex and esoteric. Russell in fact considers him as belonging to the universal sceptics, whose philosophy is as questionable as it is barren'. Russell himself accepts the facts of sense and uses them as a starting point for philosophical inquiry and analysis.

Russell divides common knowledge of this kind into beliefs that are derivative and those that are primitive; that is to say there are some things we only believe because of something else from which they have been inferred while other things, e.g. the facts of sense, are believed on their own account without the support of outside evidence. He goes on to distinguish between what he calls 'hard data' and 'soft data'—hard data being defined as those which resist the solvent influence of critical reflection and by soft data 'those which under the operation of this process become to our minds more or less doubtful'. He regards the facts of sense and the general truths of logic as the hardest of hard data and uses them to find out whether or not an external world exists.

According to Russell, the problem can take various forms e.g. Can the existence of anything other than our own hard data be inferred from the existence of those data? or "Can we know of the existence of any reality which is independent of ourselves"? In partial answer to the latter question Russell points out that the question suffers from the ambiguity of the two words 'Independence' and 'self' and attempts to interpret them. He claims the only way in which one thing can be logically dependent on another is when the other is part of the one' e.g. the existence of a book is logically dependent on that of its pages—without pages, we cannot have book. Again he suggests among other things two meanings of the 'self' (a) the bare subject which thinks and is aware of objects and (b) the whole assemblage of things that will necessarily cease to exist if our lives came to an end. Concluding

this bit of analysis he says: I think, however the self may be defined, it cannot be supposed to be part of the immediate objects of sense. Thus we must admit that we can know of the existence of realities independent of ourselves.

Russell has described himself as a logical atomist. He insists it is possible to break up knowledge into simple atomic propositions and then use logic to discover truth. Even with this approach, so many of his 'proofs' seem to consist of nothing more than an extension or redefinition of terms to fit his conclusions. I suppose this could be excused once we regard these philosophical questions merely as mental exercises. Proof of the existence of an external world comes under this category.

Here is yet another view which believes in objective reference: "When I judge, I judge that something is the case. If it is not the case then I have misjudged and the allegation I have misjudged implies that something else is the case. In saying that we think we do not just signal what is going on in our heads—we describe or misdescribe reality".

My own belief is in an objective reality—that things have an existence all their own, that the chairs and tables and pens are there even when we are not perceiving them. These things may however appear differently to different people because of different physiology or perspective. Is it so difficult to imagine that when A looks at an object and sees what he calls a man, B looks at the same object and sees a mouse (what's in a word?)

This view of reality is a rather prosaic one, I will admit, but in the final analysis if you are crossing the road when a car is proceeding down the road at 100 m.p.h., will you happily sit there chanting Bradley or hymns like 'All reality is mental', 'Reality is an indivisible whole etc.?

If you spit in the sky it will fall in
you face.

'THROUGH TAINTED EYES'

Through tainted eyes I see my island home
 Arrayed in Nature's kaleidoscopic beauty.
 And "Eden" becomes her shroud.
 Pathetic—despite her beauty.
 For here stagnating lethargy holds firm
 The sages all, while they grabble
 I watch Incompetence cohabit with false pride,
 To breed brittle Importance goaded with
 materialistic security.

Damned be your aesthetics!
 Intolerance views tolerance with strong suspicion,
 For trust now sleeps from belaboured existence.
 Scandalous politics sets the norm—
 My island is **awakened** politically!
 I see offices were men read for want of duties,
 Whilst senile men—
 With dotting superiority plan constitutions.
 Apprehensively I gaze
 At harvests that sap my mother Earth with monocultures;
 White misers hoarding wealth;
 Patriots spending money in alien countries.
 Dammed be my birthplace!
 Where salaries are pittances;
 And Penury grapples with Hope!
 Out of this mire I crawl,
 Stained

and
 tainted.
 I, with LOVE, bleed for change.

Al T. DAISY.

No mind how cockroach drunk, him no walk past fowl yard.

Editorial Note:

In December 1964 the "Vincentian" published a letter on events in the Congo by one Mr. Spanel entitled, "They defend Cannibalism and Genocide". Kerwyn Morris, a Vincentian studying in Canada, was irked by what he considered the anti-negro bias and one-sidedness of the whole exercise, and he wrote a reply to the "Vincentian" which went unpublished.

We thought that it might be a fine gesture if we put Kerwyn's article between our covers. This does not mean that we agree with all that Kerwyn has to say just as, we hope, the editorial staff of the "Vincentian" did not imbibe most of what Mr. Spanel had to offer. It is essentially the view of an individual, but we publish it all the same. For we believe that it is only by a clash of opposing views that sparks of truth might fly out.

He Defended Euro-American Imperialism And Exploitation

By KERWYN L. MORRIS

THE white brothers have joined hands once again in an attempt to re-entrench Black Africa. History will forever repeat itself. This time they seek entrance by the back door, but with the same age-old tactics—the tactics of using the very black man to exploit his black neighbour. They did it centuries ago all over Black Africa when the slave trade was in full swing. They established ready alliances—war-like alliances with firearms, in order to produce their highly perishable goods (human beings) for the 'middle passage'. It is estimated that this trade cost Black Africa some fifty million lives.

Here was the beginning of capitalist expansion by the very forefathers of those who today claim to be the vanguard of freedom and democracy; a beginning stained with the blood of millions of innocent Africans who perished helplessly as a means to the white man's ends. This stain shall last forever as a curse on those of the white race, and it is with this bloody discredit (for which they seem to have no sense of shame) that they continue their exploitation of Africa.

Mr. Spanel by the very nature of his racial origin and by his association with American private enterprise is bound to be oblivious of the above facts, for exploitation be it of human or natural resources is the very foundation of all corporations. This is not being enough, he exposes his ignorance of African history. One should

assess his article for what it is worth—practically nothing, and not be misled into associating its length and content with the position that he holds.

Mr. Spanel begins his article by referring to the "naked savagery in the Congo". May I ask him what he calls the Sharpeville shootings, the French atrocities in the Algerian war of Independence, the police handling of Negro demonstrators in the U.S.A. to name but a few acts of real savagery in this century? The white man should be the last one on the face of this earth to utter the word savagery. What was King Leopold II doing in 'his' Congo but the very same thing that the Belgian paratroopers did not very long ago. Was there anyone to raise the cries of humanitarianism at that time? What were the cries of your forefathers then! I can tell you Mr. Spanel; they were 'kill every nigger on sight', 'an arm or a leg for every round of ammunition wasted'. The former was the cry that the Boers were using in South Africa to commit THEIR genocide against the bushmen and the Hottentots, and the latter was Leopold's slogan that brought him his fortune in the Congo. The boot was then on the white man's foot, but whenever it is on the black man's foot we hear different cries. We hear the cries 'save us', 'innocent missionaries', 'massacres', 'genocide' and a host of others. Who raised the cries for the fifty million African souls lost in

slavery through your greed Mr. Spanel? Who raised the cries when Europeans were acquiring their African colonies with firearms? Who raised the cries for the poor Caribs that Mr. Duncan calls 'the enemy'? Where were the humanitarians then? Where were your forefathers Mr. Spanel? They were right there too, but they themselves were the very savages so you may not see them.

Mr. Spanel goes on to say "Can it be that Western man with all his culture and code of ethics...". Where are these culture traits and ethical codes to be found? I am afraid Mr. Spanel, that they are found only in the form of the written word; but do you by any chance mean the idolry of money worship as a positive culture trait and racial discrimination as an ethical code?

"The issue is not political or military. It is primarily moral", says the goodly gentleman. It is a moral issue in that for eighty years, a ruthless Belgian rule had shot off the Congo from prying eyes, and in that the extent to which Belgium (a member of the same Western club with all that culture and code of ethics in the world) had decorated its colonial ambitions with claims to the advance of civilization had been exposed.

Contrary to what he asserts, the issue is both political and military. On July 11, 1961, less than two weeks after the Congo gained its independence M. Tshombe, then Provincial President of Katanga declared his province independent. He was supported to the hilt by the Belgians in Elizabethville, and the Union Minière, the company controlling the rich copper mines of the province. M. Tshombe's regime depended than as it does now on Belgian arms, men and money. He was making it possible to realise that life dreams of Messrs. Verwoed, Salazar, and Welensky, who had hoped to see a strong white-supremacist bloc in Africa comprising the Congo, South Africa, Angola, Mozambique and the short-lived Central African Federation of Northern and Southern Rhodesia and Nyasaland. The realisation of such a bloc could never have been the result of

that dear principle of one man one vote; a principle of which the Western powers boast for their countries, but not for their colonies. Where then are the political values implied by the use of the word democracy Mr. Spanel, are the Western powers not the guardians of these also?

Another political aspect is the entry of the cold war into that continent. Africa is a developing continent and cold war politics can serve it no useful purpose. Assuming that you also believe in the concept of self-determination, then Africa should be left free to develop along its own chosen path, regardless of what path may be chosen. The African leaders must decide for themselves, and not you or anyone else for them. Africa does not want to be dominated by any foreign power be it Eastern or Western. The very 'stooge regime' of which you speak are precisely what they do not want set up. They will be stooges of neither East nor West, nor will they be 'poisoned by propaganda from either camp.

The military issue lies in the realm of power politics and the shifting balance of world power. As you said and quite rightly too, "whatever the disputes between Moscow and Peking, they have a familiar way of evaporating where communism confronts the world of freedom". This is the very evaporation that took place between Belgium and the U.S.A. The latter had brought pressure to bear on the former to enforce their withdrawal from the Congo; but alas, their differences quickly evaporated into thin air. They joined hands, sang Auld Lang Syne, and marched right back into the Congo to repeat their history of massacres. It was Leon Damas of Guinea who said in his poem 'Pigments',

".....my hatred thrived on the margin of culture
the margin of theories, the margin
of idle talk
with which they stuffed me since
birth even
though all in me inspired to be
Negro
while they ransacked my Africa"

Editorial Note:

The following is the gist of a paper read at a group meeting and which formed the text of a radio talk given by Kenneth John after the Guianese general election of December 1964. In this article Kenneth presents a succinct analysis of the background forces which he believes are forging the destiny of the trouble-spot. He believes that the new electoral system of Proportional Representation which was introduced specifically to "destabilise" Jagan will eventually back-fire. And he implies that a Guianese solution can only be brought about by a rapprochement between Jagan and Burnham, the leaders of the two major races.

The Guianese Situation

By KENNETH JOHN.

BRITISH GUIANA has been much in the news for the past decade. As things stand British Guiana might easily continue to occupy News paper Headlines for another ten years. For the dust from the last election in B. G. has not nearly settled, as some unsophisticated people have got themselves to believe. Though it would be sheer folly to attempt prediction or prophecy in an highly fluid situation subject to constant change and the interplay of a miscellany of variables, it is only the naive mind guilty of wishful thinking that will see the unholy alliance between the P. N. C. and U. F. as offering the crowning answer and final solution to what has come to be known as the "The Guianese Problem." The fissure in Guianese society has gone or rather has been dug too deep to be easily plastered over by constitutional impositions or a change in the voting system. It is as if some people think that you can re-create a society overnight, just as you had destroyed it in when it suited you.

For it is going to be suggested here that the disquiet in B. G. today and in the recent past has been primarily effected by outside forces with political axes to grind. The division of our shrinking political world into two hostile power blocs, call it the internationalisation of politics if you want, has played havoc with colonial territories. Nowadays alien labels are struck on colonial politicians before you say "Jack Rabbit", and internal events are invariably stamped

with external, usually irrelevant definitions. And so it has been with British Guiana where the social milieu offered immense scope for outside machinations, and rendered the country a mere pawn in the international chess game and its major races mere football between the ideologues of the two competing political camps.

The framework for the existing racial tension in B. G. was set in the plantation society of the latter half of the 19th and early 20th century when Indian Indenture servants replaced the emancipated negro as field-workers on estates. The negro flocked into urban centres and the Indian occupied rural territory thus underlying racial differences by an urban-rural cleavage. Reinforcing these divisive elements could be listed the following:—The Indian was called in to do work the negro was glad to escape resulting in negro contempt for "Coolie Labour", the ethnic differentiation of the Indian was perpetuated by the practice of endogamy (i.e. strict marriage within one's race) his cultural distinctiveness was underwritten by his acceptance of non-christian faiths, and his "clannishness" which sprang from his closely knit kinship system, cut off the Indian from the total creole society to which the acculturated negro, riven from his African past, had unashamedly capitulated. So that whereas the Indian measured everything in Indian terms, the negro's standard of value was white with a capital "W" and thought by him

REVIEW

By Kay Vernon

THE CHILDREN OF SISYPHUS

The Children of Sisyphus by Orlando Patterson, is the most interesting first novel by a Jamaican to appear on the literary scene since Vic Reid's "The Leopard." Reid's novel had its setting in Africa. Patterson writes of Jamaica. Not the Jamaica of North Coast tourist resorts and mansions on rocky hillsides—but the Jamaica of the West Kingston slums; the Dungle and its Denizens. These are the people in this novel who are real, who have substance, and people from the world outside—the world of vacuum cleaners and eggs—appear as shadowy figures—representative of a world that is unreachable even in dreams.

For some reason—this novel had made little impact on the Eastern Caribbean. Perhaps it is because West Indians have found very little of value in much of contemporary West Indian literature, and so are very disinclined to greet a new face with any enthusiasm.

This is a story about a people hopelessly trapped in an environment from which there is no escape. The Dungle is not merely a place, it is a way of life. To try to escape would be as futile as wishing to turn white.

Dinah, the character around whom the story is woven, leaves the Dungle. Her search for an identity, for an existence in the world outside, takes her to live with Alphonso a policeman, to work in middle class Suburbia with Mrs. Watkins and finally to the "Revival Zion Baptist of God" church-Shaker-type religion full of hell fire and repentance. Here she takes the fancy of Shepherd John the Leader of the flock. The Shepherd is killed by the Elder Mother whose protegee and lover he had been. And blamed for the deed falling on Dinah, she is literally torn to shreds by the flock in a scene to which only a Hollywood Horror Movie could do justice. Half dead, Dinah flees back to the Dungle whose tentacles had never released her. She dies there. There is never any doubt that the Dungle would reclaim her.

Most of all this is the story of the Rastafarians. People living in a hopeless limbo. Angry baffled, spinning fantasies of a place in the sun far removed from Jamaica; but not even attempting to think of practical means to reach this Utopia. The Rastas. In the eyes of Middle Class Jamaicans and white expatriates—an anachronism, a blot, an irritating canker on an otherwise pleasant paradise. Of value only to the Sunday Social Workers in search of an M.B.E. And what does the Rasta think of himself? What does he think of the rest of Jamaican Society? Patterson's treatment of this Jamaican social problem reveals a rare sympathy, insight

and much cynicism.

Without doubt one of the most powerful characters in the novel is Brother Solomon—the Rastafarian Leader—a former Anglican priest. If something of the author's personal philosophy is present in the novel we will find it in Brother Solomon. He is a queer mixture of Existentialist, Escapist, Nihilist. He deceives his trusting Rasta brothers into believing that the time of their repatriation is imminent. When the bubble burst he calmly commits suicide. But why the deception in the first place? Because, he says, man is made to suffer simply because he is man. "The moment I overcome misery is the moment it conquers me". And after this there is only death the final experience—"only the desperately poor and the rotten rich have searched for the meaning and could not find it for the desperately poor there is only the dreary circle going round and round."

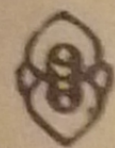
And the justification for this act of betrayal? No man can live without hope. The Brethren as yet unaware of the deception have 12 hours of happiness. And what matters but the present?

Above all this is a novel with no message for hope. Dinah's eventual death was mandatory. Just as the Rasta's failure to sail for Ethiopia was entirely predictable. Mary's violent death was punishment for daring to hope that even by prostitution she could earn enough to send her little Rosette to school, get her good food and clothes, enable her to "Mix with brown people pickney."

The only escape for the Rasta lies in continuing the make believe. Insulating himself from the world of Babylon. Convincing himself that this life in the Dungle is but a temporary punishment for his sins. To make this feasible he speaks differently, refuses to work for the white man. His eyes firmly fix on his repatriation, his place in the sun.

Naturally this first novel has its defects. The use of dialect is clumsy in parts. The author was apparently determined to bring something of contemporary Jamaican politics into the novel at all costs hence the appearance of a thinly veiled popular Jamaican political leader in a carelessly contrived scene which does not fit convincingly into the narrative.

With its freshness and scope the good things which can be said of the novel by far outway any adverse criticisms which can be made. We hope we can regard it as but a delightful hors d'oeuvre from Mr. Patterson.



Black fowl can lay white egg.